

565 and, second, they are dealing with a woman who submits to their
567 caprices more easily than a woman of their race and whom they can
595 change at will. Children born of these concubinages are free but are
not members of their father's class. The latter recognizes them as
[438] his, but they are morally considered slaves. However, they can
inherit from their father.

565 /171/ Tuareg women of the noble class who have relations with
833 the Ikkan are discredited among their own people. But the case is
558 not very rare, it seems, particularly since a legend maintains that
[842] the relations between Imochar women and captives are sterile.

667 The Ikkan have very corrupt mores and practice pederasty and
[838] other vices. To steal and lie is instinctive for them, defects found
679 for that matter in most of the Sudanese Negroes.

Thus, when they keep goats in the pasture, they are accustomed
[572] to sucking them. Therefore, in some camps they never receive any
milk since it is rightfully presumed that they have served themselves
[304] first. Some masters, to protect themselves from these thefts, do not
234 hesitate to padlock the mouths of the herdsmen by perforating their
lips. A few years ago, there was still an old woman in the Ahaggar
who had suffered this mutilation.

They live very familiarly with their masters, and some have
deserved their confidence, either by their intelligence or by their
[644] courage during raids. The former aménokal of the Ahaggar, Moussa
ag Amāstan, was always accompanied by his Negro Chernach, and
the feats of war that they accomplished together are still the object
of the most marvelous tales during camp nights.

567 A slave may ask to change masters when he is mistreated or
685 when he hopes for more advantages. Since the Tuareg generally
does not want to be separated from his slave with no recompense,
the slave resorts to a subterfuge which consists in cutting off the ear
of an animal from the herd of the master to whom he wishes
henceforth to belong, or committing some other depredation of the
same sort. This offense brings about a right of life or death over the
slave who commits it, on the part of the injured party. In practice,
according to the accepted custom, this slave automatically becomes

631 /197/ They do own a few gardens at Tazerouk, Ti-n-Târabine, Aïtoklane, and Sêrsouf, but all lie fallow.

[64] During the revolt, they left the Agouh-en-Têhlé in dissent, but they soon surrendered, for their position between the Ahaggar and the Ajjer always put them at the mercy of raids by the latter.

[651] The Relaidin pay an annual tribute of two loads of grain, a pot of butter, and a goat to the aménokal.

[162] To the Relaidin must be added a small fraction on its way toward disappearing: they are the Kel Bardjen, of undetermined origin.

[674] Numbering some ten warriors, they are recognized as inveterate robbers, always encroaching on the nomadic territories of others.

[423] Bardjen is located between Tazerouk, Imerera, and Ideles. The territory of the Kel Bardjen was probably marked off about 1750 and defined by monoliths, some of which bear tfinagh characters.

[651] The Ibettenatên. -- The Ibettenatên are not "Imrad," properly speaking. According to Benhazera, this tribe was formerly noble. They were probably subjugated by the Kel Rela following the murder of an Amacher /singular of Imochar, the aristocratic class. Ed./ committed by one of them. Since then, they pay the tioussé to the aménokal.

The Ibettenatên probably descended from Kel Afella Ifôra on the maternal side and from Tidikelt Arabs on the paternal side.

631 About thirty tents are nomads in the Sudan near Bou Djbiha, but they go up as far as Taoudart and In Ouzal in the Adrar des Ifôras, 162 following the pasture grounds. Fifteen other tents enfeoffed to the Kel Fadél camp in Afr.

They number 160 persons, 62 of them men, in the 1938 census.

631 They are entirely herders, making very few caravans and owning 233 no cultivated lands. They have very fine pasture grounds at their disposal. They own about 800 camels, 1,000 sheep, and (a rare thing, but quite in keeping with their area of nomadization) nearly 100 cows.

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484 the pasturing place as rapidly as possible, and so they assure a strictly disciplined march for the caravan.

From this come the two systems of proceeding used respectively by the Arabs and the Tuareg.

486 /315/ Caravans which used to cross the country of the
643 Ihaggaren were obliged to place themselves under the latter's pro-
648 tection by paying a toll agreed upon in advance. The duty went to the aménokal, but protection was ensured only within the bounds of his authority, which quite often did not go beyond the limits of his own tribe. And so the caravaneer was subject to continual solicitations from the people living on the land he crossed, and it was often very difficult to escape them. A guide was sometimes placed at his disposal and received remuneration in kind.

[579] When the boundary of the territory was reached, the protection stopped there, and the greed of the Tuareg was so great that they sometimes did not hesitate to go pillage outside their territory the caravan they had just protected. This often brought on conflicts from tribe to neighboring tribe, but in the final analysis everything was settled at the expense of the caravaneer.

427 Sometimes the Tuareg rented out their camels. Some Tassili
492 tribes made a specialty out of transport between Ghademes and Ghat, while the Issekkemâren agreed to rent their animals between In-Salah and the Sudan. They derived considerable profits from this work.

As a result of these continual deductions in advance, the caravaneer could transport only goods whose trade was very remunerative.

484 Caravaneers have a custom of placing provisions needed for
674 their return in the rocks or in sheltered places. These provisions are left without a guard, and nobody would think of taking them.

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● 674 Bo^u Derba on the Ouargla-Ghat itinerary. We have witnessed similar actions ourselves, but the goods stored in this way belonged to some Ihaggaren, and no one would have dared lay a hand on them. The thing is less safe in the case of a stranger's property.

When a camel dies en route, the load that it was carrying is left on the spot and put under public protection. The caravaneer is always certain to find his property, even six or eight months later. In this regard, it is well to say that the Tuareg, raiders though they must be, are not thieves. When a theft has been committed in their /316/ country, the guilty party is generally a Negro, but rarely a Tuareg of the white race.

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What were the products transported? Manufactured goods, for the most part, generally made in Europe. There were fabrics and silks which the Tuareg and the Sudanese eagerly sought, and there were knickknacks, unmounted sword blades, sugar, and coffee

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(tea only recently made its appearance in the Sahara). All these goods were resold or exchanged for ten times their value. On the return trip the caravaneers brought back ostrich plumes, gold dust, ivory, and little Negro girls and boys bought as slaves and resold for very high prices in the cities of Algeria. Leather was also the object of an intensive traffic, as well as medications of plant or animal (ostrich fat) origin which were part of the Sudanese pharmacopoeia and much appreciated by the Arabs.

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Today, except for gold and ivory, which have become rare and whose traffic is in the hands of Europeans, and except for the sale of slaves, which has been forbidden since the French occupation, trade has remained the same. But the routes have become free and the Tuareg can no longer count on their former profits. There was one resort left, that of making themselves caravaneers in their turn and using their many camels in that way. This is what they have done.

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